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Issue No. 5 November 2017

**Welcome to the 5th Issue of the Chronicle of the Cambridge Jungian Circle.**

I want to express great gratitude to those who have made this issue what it is, contributors and advisers - especially Judy Hanmer who has proof read most, but not all of the text, and to Gordon Blythe who has advised on aspects of the design - there has not been enough time for him to make a full impact yet.

Richard Barwell – Co-ordinator

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## ARTICLES OF FAITH

by Thomas Rochford

Chair

Welcome to the fifth edition of The Chronicle and the first opportunity I have had to share my views and aspirations with you all.



Writing this more or less midway between the Celtic festivals of Mabon (Autumn Equinox) and Samhain (Halloween), I am reminded of my own religious heritage which falls between two

traditions. I was brought up as a Catholic and educated by the Benedictines but then met my wife and converted to Islam as a pre-requisite to marriage. I do not practice either as a religion but have grown to realise the importance of one God, whether it is that of the Nicene Creed or the Shahada or, as Yogis and Jungians understand it, the Divine Essence which is our Self. Jung's motto 'Vocatus atque non vocatus Deus aderit' (Whether invoked or not, God will be present) resonates strongly within me; particularly as I review the first three Plenaries of my period as Chair, which examine this from three viewpoints.

I am married, to an Iranian, and we have two children; a son and a daughter. My wife has lived in Cambridge for some forty years and I have been umbilically attached to the city since I matriculated at Trinity Hall in 1965 although I have only lived here physically for the last 30 years. I have an unmanageable range of interests from Alchemy, Botany and Cooking all the way to Xanadu, Yoga and the Zayandehrud.

I bought my first book on Alchemy (by E.J. Holmyard) in the School Bookshop, where I also bought my first copies of the Qura'n, the Sutras and the Tripitaka. I studied Classics; Physics and Chemistry were an even deeper mystery to me than any quest for the Philosopher's Stone. However the early interest in Alchemy was there through my adolescence and early adulthood and when the time came for me to enter analysis at the time of my Saturn Return, I chose to work with a Jungian Analyst: the late great Molly Tuby. I learnt from her to learn from my own imperfections. I recently heard that if the purpose of our life is to perfect ourselves, our imperfections are the source of the energy which keeps us alive. If we are perfect, we might as well be dead!

The interval between Mabon and Samhain is also a traditional time to harvest what we have achieved and store it to nourish the strengths we need for the future. CJC has achieved 25 years of solid growth. 216 people are subscribed to our mailing list and of these over 150 are either paid-up members or occasional visitors. This is no small achievement. The times are changing of course and we need to be more open to new ways of reaching out to those who are interested in the teachings of Jung. Cambridge, lying close to the Meridian, is probably well placed to host this process and the Internet is a factor in so many people's lives that we cannot afford to ignore it. We need to look at the opportunities this offers for growth and change, not just for the sake of these but for the sake of what they can add by way of enhancement. An example is putting the DVD Library online. This makes our plenaries available to those who cannot easily come to Cambridge whether because of distance or infirmity. It makes them audible to those who are blind and those who are deaf may be able to lip-read them. Placing The Chronicle online is also part of this endeavour because the text readers, which are embedded within your web browser can read it to those who cannot read it for themselves.

I feel we need to reach out to a new and younger membership which will bring with it different baggage from the collective unconscious and different expectations. Before joining CJC I worked for over 20 years as IT Director at Anglia Ruskin University after a previous career in Horticulture and a degree in Law. The job of University IT Director did not exist when I was a student and the focus of my department's activities was on what we could do to enhance the teaching and learning experience using IT. I would like to bring the experience I gained from this to the work of promoting our own ideas; well beyond "the people in the area centered on Cambridge" envisaged by our Founders. I am very fortunate in having a Committee to support me in this undertaking which enthusiastically represents all the different facets of our membership and without which I would not be able to try to harmonise our vision, resources and expectations.

The Chronicle is one way in which we hope to do this and I welcome the opportunity given me by the Co-ordinator to share my own Articles of Faith with you in this brief message. Whether you live in the immediate area centered on Cambridge or within 180 degrees of the meridian, I want to hear from you, to listen to you, to share with you and to enjoy life with you.

[chair@cambridgejungiancircle.org](mailto:chair@cambridgejungiancircle.org)

# The Octagon Ely Cathedral



I IMAGINE almost everyone has passing thoughts which almost like a dream happen half way between consciousness and the unconscious and easily sink into the latter. They can be valuable, as mandalas are.

## PASSING THOUGHTS

So often our passing thoughts do just that - they pass. The other day I was enjoying lunch outside at a local pub and somehow the conversation turned to luck, and I realized how I almost always feel as if I have been amazingly lucky in my life. It occurred to me that I might have been born with a lucky gene. Has anyone discovered such a gene? Or what the combination is?...or, as ever, the make-up of the Self which is lucky?!

## PASSING IMAGES

There are also passing or hypnagogic images. This image apparently came out of the blue and interested me particularly. More or less asleep the idea and the picture came to me of a floating anchor. It was shaped as an anchor should be, but it floated. It came with a kind of background of being on a ship in a gale driving on to huge black rocks.

I have been preparing to discuss The Self with the Circle this month and considering some of Jung's other key ideas. Man's relationship with God and the God Image are important considerations. Marie Louise von Franz also talks of The Self as the regulating centre of the psyche. And I had been thinking of the loss of God in our era, along with the many props we appear to need to

sustain our lives, such as mass entertainment, drugs, sex, and human relationships.

I woke almost immediately and switched on the radio and the very first words that came out of it were:- *'he dropped anchor'* in the midst of an arresting account Donald Crowhurst's final voyage in a round the world race.

It went on to tell the story of his last days and his ultimate loss. It seems from his voice recordings and his logs as if he went mad after he had realized the unacceptable ramifications of faking his journey, having lied about his actual position, so it looked to the world's press as if he was in the lead though he had falsified his whole journey. He heard over the radio how a tremendous celebration was being prepared for him. He had been desperately trying to speak to his wife on the ship's radio but had not got through. It seems he walked overboard and must have watched his trimaran sail off without him somewhere in the North Atlantic.

A true anchor connects the craft through the water to the earth. A floating anchor\* would be useless. I wondered if The Self might be seen as a true anchor for a life.

Richard Barwell

\* A sea anchor however is a device which can slow a boat's drift.

## Teddy to the Mountain Rescue - Nearby!

*For years I have been intrigued by the sheer incongruity of it when driving through Pidley, a village near Ramsey in the flat fen country. The roadside sign declares "Pidley Mountain Rescue" because of course, while there is one very slight slope on the road, it is as far from any mountain as you can get in England - so what is going on?*

*My neighbour Matt Prince made some enquiries and this is the rather wonderful answer.*

“Years ago when the Mad Cat pub was still called the White Lion, a man’s car broke down at the bottom of the hill.

He went into the pub and asked for help.

The punters went out and started pushing his car up the hill.

The man being helped said: "this is a bit like a mountain rescue, isn't it?"

Being in such flat country the joke was remembered.

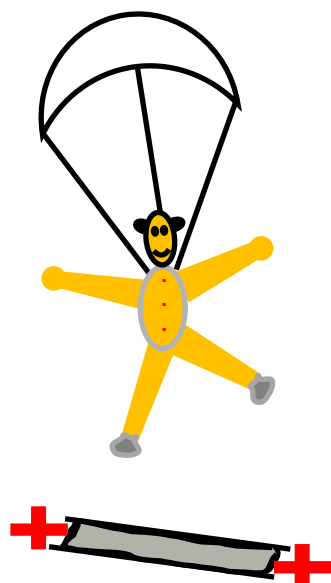
Some years later when they started a charity to help the physically and mentally disadvantaged they decided to call it the "Pidley Mountain Rescue".

We’ve just missed the annual Teddy bear fund-raiser, where every year they drop teddy bears, each sponsored by a local business, onto a target in a local field. Every year one parachute does not open and girl guides run out with a stretcher to rescue the fallen!

The Charity says it aims to:-

‘improve the quality of life and independence of disabled and disadvantaged people within Huntingdonshire allowing them the same opportunities and freedom as everyone else’

[info@pidleymountainrescue.org.uk](mailto:info@pidleymountainrescue.org.uk)



## Questions on Jung’s Mandalas

Jung saw mandalas as images of wholeness. He himself drew some striking and beautiful illustrations, and thought of them as an images of the state of The Self at one moment. In the appendix in the Red Book there are reproductions of his sketches made at the time in a Black Book (diary). These are simple, clearly rough, and it was from these he created his finished versions published in the Red Book mainly after his death. They are intricate and numinous drawings: but how directly do those we see now actually reproduce the original mental dream-like images?

It seems there were several stages he undertook before he came to the final images we see now in all their complex beauty. He appears to suggest that there was little influence by the ego along the way, and that what we actually see is almost the unconscious image itself - almost as if his brain had taken a photograph, and we are seeing the Self at that instant.

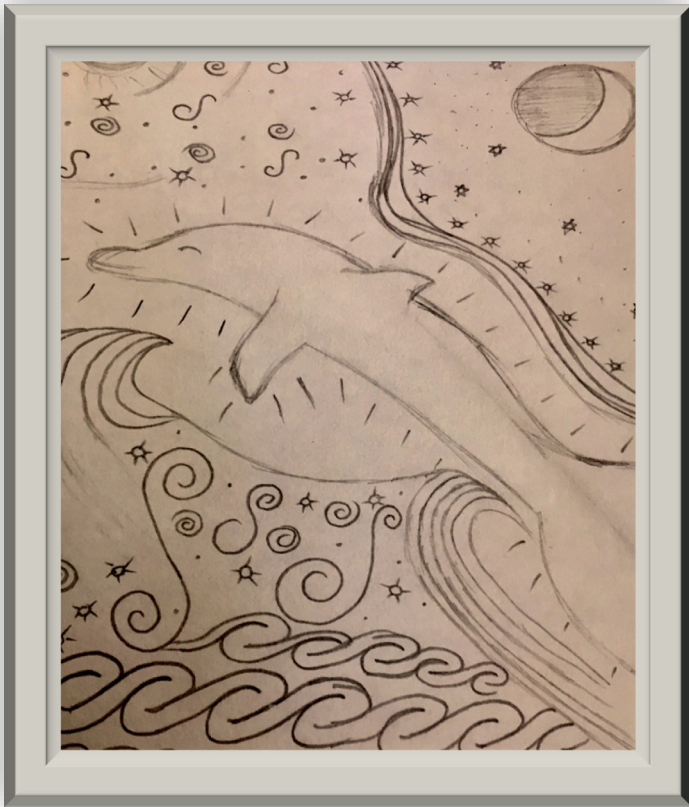
I am rather sceptical about this. It seems to me there are two possible scenarios here. 1. The sketch in his notebook and his memory of the image are enough to allow him, almost in a trance state, to reproduce the ‘Self photograph’ after years, or 2. He recalls it roughly years later and then works it up to his subsequent satisfaction, but this would mean it is no longer a ‘photograph’ of The Self but the combined work of memory by reference to the immediate sketch, aided by the ego, to produce his final published result.

It is an analogous process to reproducing a dream image which most people find hard to do accurately even on waking.

These Red Book images are by any standards astonishing. But in CW 12 para 249 Jung states: “the mandala portrays an autonomous psychic fact” and “seems to be a sort of atomic nucleus”.

So either Jung’s memory was utterly amazing and the Red Book images are reproductions of the Self images or they are proximate attempts. Jung was human, and in both scenarios however there has to be some critical interplay between ego and Self. Perhaps in almost all mandalas, ancient or modern, this is true. Do we then mistake the image on the page for a genuine mandala when it is, however enticing, actually a pale reproduction of the Self’s own self-picture? Indian sand paintings and other trance induced work might be genuine Self images, It is important to think about what we are looking at. Might he have been doubly entranced? What are others’ thoughts?

Richard Barwell



Jasmin Barwell (13 years old)

Is this what W.B. Yeats saw in the last line of  
Byzantium?

*“That dolphin-torn, that gong-tormented sea.”*



See life's amalgam  
A jewelled mosaic: to tread  
With utter wonder.

Anon



### **Promoting the Cambridge Jungian Circle**

The committee of the CJC would like to encourage members to produce a piece of artwork that could be incorporated into a promotional poster campaign.

Ideally the design would be a mandala or similar device that would be both eye-catching and relevant to the general promotion of Jung's psychology and the CJC.

Please contact Neil White on [neilwhite38@hotmail.com](mailto:neilwhite38@hotmail.com) for further information, or to submit an art piece.



This is Joan Snedden standing by an Australian Trig point just outside her home near Melbourne Victoria. She was an early member of the CJC just after we had started up about 26 years ago. She had been active in the C.G. Jung Society of Melbourne before our meeting and was very helpful to us in the early uncertainties which Roland Hindmarsh and I were having in attending to the CJC's birth pangs.

Just the other day I borrowed 'Jung Talks' from our library and found the Australian library label still inside it. The book came to us because on her return to Melbourne Joan found they had many duplicates and she arranged to send us two large sacks of them!. She is retired now but has been working as a hospital chaplain for many years.

We continue to Skype on a monthly basis and have as far as possible been 'with' her through her recent serious brush with cancer so this was a truly wonderful picture to have from her just the other day: it must have been taken by her husband, Richard, who had also come to some of our early meetings.

(PS We happen to own a trig point in the north of Scotland which they knew when they took this picture. The story of the creation of the network of Trig points in Britain by the Ordnance Survey is fascinating and well worth visiting [www.bbc.co.uk/news/in-pictures-36036561](http://www.bbc.co.uk/news/in-pictures-36036561) for some extraordinary images and history).

Richard Barwell

## A Trigger May Lead to the Shadow in the Self

Jung wanted people to find their own way....I have recently discovered what seems like a helpful psychic factor connected to the shadow, which we can talk easily about in others : ‘Ah’, we may say to a troubled friend, ‘that is just your shadow’ – as if that solves anything or makes some profound or useful statement .

The shadow is an important structural element in the human psyche and we can so easily be enveloped by it and under its influence even become clinically depressed. For Jungians it is a valuable archetype which is not just intellectually recognised but viscerally felt, were it not for that it would be easy to defend against or recover from.

This is what was suddenly born in upon me. There is, if you like, the great shadow itself and there is the event which wakes it. I have come

to see that event as the trigger. This great structural archetype usually lies dormant like a sleeping lion but something like a little chance starts him up. This may just be an apparently insignificant moment, almost like any other but actually quite different: it may just be a brief sensation like a sudden tone or a sound of an old familiar voice, or a smell of a childhood home or some other reminder of the personal past which has lain quiet until roused.

But it can be far deeper and harder to identify, coming from what Jung referred to as the impersonal or collective unconscious. It may be so deep that it may take years to unearth what has touched our feeling and has ‘triggered’ an unrecognisable primordial image or archetype into life within us and be so powerful as to appear to overwhelm us. This trigger may be small but if we stop a moment it can enable us to ask ourselves ‘what has it activated in us, and why?’

Let us say we catch sight of a child crying in the street as we pass by and as the day wears on we are overwhelmed by sadness, so we think back to that little figure and we ask: ‘what has that momentary glimpse touched in me?’ Was I like that as a child or is it rather the thought of the mass of refugee children and how powerless we feel to help?

You can easily build your own story from that example and come to a private event in your own childhood or somehow connect even more deeply to our inheritance as people and who knows where that may lead?

Some sixty years ago I glimpsed a legless man swinging along on his arms and bottom with the stumps of his legs in the air in front of him in a crowded street in Sri Lanka. I was being driven in a Cadillac.

**Richard Barwell**

## ANIMA SONG

Simon Howes

Rich and dark, with flickering gold leaf inside,  
Like sunlight on water.

All my life, I've waited for you to unhide,  
Wife, lover and daughter.

So fine,  
With beautiful eyes,  
Enticing me onto you all of the time.

And here we stand, two of us,  
Both in our eyes,  
And I enter into you,  
Graceful,  
Like blackberry wine.

**Sent in by Prudence Jones**

*“Fate is what gets dumped on you when you fail to attend to the proper issues of your destiny.” Dennis Elwell*



## JUNG ON SEXUALITY AND GENDER

**Gordon Blythe**  
**Some Tentative  
Thoughts**

For a man who, by all accounts, led an active sex-life, Jung appears to have had relatively little to say about sexuality; little, that is, compared with his sometime mentor and collaborator Freud, for example, whose whole thesis for most of his life revolved around sex. After the break in 1913, Jung distanced himself quite explicitly from Freud's teaching and, in the process, put sex into proper perspective.

While acknowledging 'the enormous psychological importance of the sex instinct'<sup>1</sup> Jung saw it as only one of the five main groups of instincts, in which he included also hunger, activity, reflection and creativity, although sexuality was the most important of the instincts, and a function 'on which the whole future of humanity depends'<sup>2</sup>. He regarded sexuality as a part of libido, or psychic energy, which he considered equivalent to physical energy, such as is expressed in Einstein's formula. He doubted, however, whether our present state of consciousness would allow us to fully comprehend the phenomenon of sexuality.<sup>3</sup>

In Jung's somewhat uncoordinated and occasionally obscure references to sexuality and gender, some post Jungians have seen the germ of a wider view which might transform current attitudes to male and female; considering, in particular the possibility that concepts such as anima and animus might lose their specifically sexual connotations and be seen rather as aspects of the individual, irrespective of gender. My purpose in this paper is to investigate the plausibility of this notion, a task for which my only qualification is a long-standing regard for Jung and his writings.

It has been suggested that in his terminology Jung confused sexuality with sex and with gender. I have not found this a problem. In my understanding, the terms male and female denote primarily anatomical differences dictated by the exigencies of sexual reproduction, itself a creation of evolution, inefficient in quantitative terms but multiplying the mutations by which evolution proceeds. In genetic terms, male and female seem almost identical - only the single Y chromosome out of 23 pairs is different.

In addition to the basic mechanisms of fertilisation, there are anatomical differences between men and women which assist survival of the offspring, the female nurturing, the male providing and protecting. Such functions encourage individual identification as male or female and have corresponding psychic features. Thus, men are rational, with a tendency to abstraction and activity, the qualities of the Logos. Women are emotional, empirical, passive, and so on, all traits of Eros. These attitudes may, however, exist in an individual irrespective of anatomical sex and cannot therefore be

taken as reliable indicators of gender.

Epigenetics and memetics, significantly developed since Jung's time, are using neuroscience to show how, *pace* Lamarck, acquired characteristics can be inherited through many generations. We might therefore assume that the basic anatomical differences between male and female will have been emphasised and established over many centuries, including the effects of patriarchal rule through most of recorded history. By the same token, many of such differences will be reversible, particularly if favourable to evolution. In the current state of the world, some change is clearly needed in the ways of patriarchy if civilisation is to survive.

It is also, perhaps, significant that qualities traditionally associated with being either male or female often correspond to functions of the left and right hemispheres of the brain, as Iain McGilchrist has demonstrated so comprehensively in 'The Master and his Emissary'. Indeed, McGilchrist compares his 'ideal types' or 'aspirations' with Jung's archetypes. Thus neuroscience appears to support Jung's insights.

Jung recognised as early as 1920 that, in psychic terms, 'a man is not...wholly masculine'<sup>4</sup> but has feminine characteristics, which may be found in his unconscious. Similarly, in a woman there are masculine traits which become 'qualities of her soul'<sup>5</sup>. This doctrine was more fully developed in his essays on Archetypes<sup>6</sup>, published from 1933 onwards. Here, his writings on anima and animus, the contrasexual components of the male and female unconscious, are quite comprehensive.

At times, Jung relates sexuality to love. He allows that 'love' may mean 'the sexual act on all levels'<sup>7</sup> but puts conjugal love 'in the realm between spirit and instinct'<sup>8</sup>. At the same time, his doctrine of anima/animus projection means that much of what passes for love is illusion. In his study of 'Marriage as a Psychological Relationship'<sup>9</sup> he allows that most marriages do not progress in psychological terms very far beyond fulfilling their biological purpose, propagation of the species.

Much of what Jung has to say of sexuality is expressed in the somewhat recondite terms of Christian Gnosticism, particularly in Aion, (CW9/2) where anima and animus are introduced as a syzygy, paired opposites. Gnostics tended to see creation in terms of syzygies, and in the chapter on 'Gnostic Symbols of the Self'<sup>10</sup> we learn that the splitting of Adam, the hermaphroditic Original Man, into the husband and wife syzygy heralds the birth of consciousness. Elsewhere we read that the hermaphrodite means a union of the strongest and most striking opposites, and also that the hermaphrodite is a symbol of the unity of personality, of the self. Ultimately the syzygy is integrated into 'a higher union, a *conjunctio oppositorum*,<sup>11</sup> symbolised by the mandala, or as the divine child.

In the Gospel of Thomas, to which Jung often refers, we read that when asked by His disciples whether they, being as children, should come into His Kingdom, Jesus replied 'Make the two into One....the male and female into a single One.'<sup>12</sup>



Of homosexuality, 'characterised by identity with the anima',<sup>13</sup> Jung tells us that it is 'a matter of incomplete detachment from the hermaphroditic archetype, coupled with a distinct resistance to identify with the role of a one-sided sexual being'.<sup>13</sup> Such a disposition 'preserves the archetype of the Original Man, which a one-sided sexual being has....lost'.<sup>14</sup> (written in 1954)

These fragments seem to support the idea that one consequence of individuation is the practical integration of both male and female elements in the self. Quoting alchemical doctrine, Jung confirms that 'the self is androgynous' and 'consists of a masculine and a feminine principle'.<sup>15</sup> (written in 1950)

On the basis of my trawl through the Collected

Works, of which this is a necessarily brief and slightly arbitrary summary, I am tempted to think Jung may have had intimations later in life that in psychological terms, sexuality and gender are ultimately of little consequence to the individual. However, it seems to be a subject which could benefit from more expert research and consideration.

**References** (1) CW5/219 (2) CW10/5 (3)see e.g. CW17/157 (4) (5) CW6/804 (6) CW9 (7)(8) CW10/202 (9) CW17 VIII (10)CW9:2 XIII (11) CW9:2 58 (12) The Gnostic Gospels; Alan Jacobs; p29 (13) (14) CW9:1/146 (15) CW 9:1/653



When Richard Barwell asked me to write a short piece on why/how I became interested in Jung the why and the how was not something that I had really given a lot of thought to. My youthful budding interest seemed to blossom organically.

I had read a couple of short works on the Undiscovered Self and Synchronicity in my mid- twenties that held some fascination for me at the time. In my late twenties I trained with the Cambridgeshire Consultancy in Counselling. At this time, I commenced personal therapy with a Jungian analyst. This was in 1992 and increased my interest in Jung's own experience of the psyche.

**Neil White - Our Hon Secretary** Coincidentally at the time I became aware of a local group forming called the Cambridge Jungian Circle. My first attendance at a Circle plenary was on the 15<sup>th</sup> January 1993. Here is a section of the dream I had that night following the meeting.

*I am on a journey with my therapist and he relates a myth about the place which we are travelling to. There are others with us in a group and all of the group members are going to try to find the site physically. I become aware of feeling that I am drifting off. I am still in the group, but I go into myself, or out of myself, and I rise up and see a vision of the sacred site. Within a protective natural ring of pyramids there is a plateau with a black and white marble mandala on the surface. In the centre there is a large black stone which is so black that it gives off light. It hums a low resonance and it pulses. There are hooded figures walking outside the circle. I know that to have been there physically may have put me in danger. The palace could have become a prison and I may have had to stay there as one of the hooded figures. I could have become a skeleton or turned to stone had I not approached the site in the correct way. The stone has a symbol that appears to me on it. The squaring of the circle. It is an incredible sight which has both light and dark potential.*

*I am then back conscious in the group and my therapist tells us that the site may be reached with a psychoactive substance.*

I wake.

One of the associations that I connected to the dream was from T S Elliot's Wasteland, a poem I had studied in my youth.

*'Who are those hooded hordes swarming  
Over endless plains, stumbling in cracked earth  
Ringed by the flat horizon only  
What is the city over the mountains'*

I have been recording and working with my dreams ever since.

A perennial flowering.

## A New Moment

I met two people from another part of the country today - and as it happened both were Jungians who spoke of a sense of isolation from the Jungian world where they live. I had a real sense of their pleasure when I spoke of the CJC and how through it I have a group of Jungian friends many of whom I have known for years and how we are able to share the language and attitudes involved and so easily. They said there were some Freudians around them but somehow that was not at all the same.

I have no doubt they will stay in touch with us, provided of course we can extend our hands in friendship by the various means we already have at our disposal and which we are further developing. That includes our website, the mailings we send out of our activities and of course the Chronicle. I told them about the DVDs and how we are on the verge of being able to 'desktop' these right to members computers which is sheer joy - I have done it and it really WORKS

It was as if I suddenly saw the Circle from the outside looking in. In a flash it dawned on me what an

extraordinary resource we have created, between us, over the last 26 years and how we now have the capacity to reach out to others in the non-Jungian desert which surrounds us. It just seemed so, in the best sense cultured, that is about communication and meaning.

I asked what it was about the Jungian approach that they found valuable and missing in their area, they thought it was about symbolic expression and understanding and how imagery is so valuable, oh, and about a shared understanding of the profound connections of body, mind and soul. You just don't get that in the normal run of things in everyday life.

It was just so heart-warming and deeply deeply meaningful like joining up the dots on a much larger picture than perhaps most of us ever dreamed of.

I was profoundly energised by the spontaneous laughter in the mutual pleasure of discovering like minds and, for me, in recognising my sheer luck in being so embedded in such a community.

Richard Barwell



Sue Lewis Our New Meetings Secretary

## Introducing our new Treasurer - Pantea Lotfian

I used to be a scientist. I wanted to become an engineer when I was a little girl. In the land I lived at that particular window of time that I was growing up little girls were not wanted as engineers so I went for science instead. I learned about the wonder of life and as a molecular biologist became the engineer of living things. In the laboratory I modified bacteria, yeast and viruses into presumably useful things and tried to understand how they worked. I was nevertheless more fascinated by machines than by the workings of the bacterial cell. So I decided to leave engineering of living things behind and wander off to figure out how I can work with machines. On that path I discovered the word innovation. The best thing about innovation was that it would allow me to explore everything, living or object, and play!



Looking back at how I arrived where I am in life I can see that the most important factor has been my tireless love for learning. At some point I discovered that learning about the external world is not enough. There was a missing link, something that always remained empty independent of how much I learned or achieved. I went in search of the knowledge to

fill the empty vessel. That knowledge was talked about in the external world but could not really be found in the world outside. It dawned on me that the only place to find that knowledge is within me. To traverse the paths of knowledge within proved much more challenging than seeking knowledge in the outer world, I persevered and made progress but it was when I came across Jung's books and joined the CJC and started learning from other members, plenaries and groups that I started to "see" the path within, already there, lying ahead of me, endlessly long, the end not known, the adventures to be unfolded dangers to overcome and rewards to be had. As Lao Tzu says "a journey of thousand miles begins with a single step." I took the first step and never looked back.



## On the Radio

### Word of Mouth is an excellent programme.

#### Genes Environment and Language

On 17th October Dr Steve Jones the geneticist was discussing some of the latest ideas on the genome. He said some interesting things about the relationship between our genetic make up and the environment in which we live. Epigenetics he described as the study of that which he now has much more respect for than he used to have which is the way our environment can cause genes to switch on or off. So our genes do not completely determine who we are.

I have an odd question arising from what he said. Since our make up is not determined wholly by our genes, and he cited the fact that identical twins brought up in different places are often remarkably different people, even though their genetic make up is identical. He also said that even though we share some 95% of our genes with gorillas for example one of the key differences is that we have language, which they do not, and therefore we are able to make changes within a generation and so fast track change while the great apes' offspring learn by watching and imitating.

I realised too how the idea that because we are

influenced by our environment and are not completely controlled by our genetic make up not only are we not doomed by the fate of our birth but that the therapeutic professions are not on a hiding to nothing since the therapist can become a new and significant element in the environment of the client.

Of course the implications are socially enormous such as how we design our built environment, how our schools function, how the internet influences lives and on and on.

In the case of step children the help a new step-parent can provide may be crucial in the lives of the children since he or she becomes a new part of their environment.

Ah yes - the question I asked myself was this:- 'to what extent through self consciousness and awareness generally, as well as the words we use to ourselves, do we make our own (inner) environment?'

I wonder if this puts a fresh angle on the nature - nurture debate?

Richard Barwell



## On Growth by Richard Ellis

I have prostate cancer - it is a growth.

When my father's sperm entered my mother's ovum it triggered a growth that became me over 90 years ago.

When people do the same in all parts of the world individuals like me are produced and the population grows.

When the heater in my house is working the temperature increases. (The molecules jiggle more).

It is hard to stop growth when it gets out of control.

The temperature is limited by a thermostat – whose purpose is to control the heat so when the temperature reaches a set value the source of the heat is turned off. The thermostat is a switch – the manifestation of a purpose.

As my body grew from the divisions of the first cells, it included a purpose, a limitation on the sort of function subsequent cells should have, and they in turn incorporate further purposes, each purpose being a material thing, a bit like a switch, and if all these sequences of switches operate as they should a living person is produced, of finite size and capable of controlling the rate of growth over the many years of its life.

The growth within the mind of awareness of the world around us can only be stored as a network that already exists—I apply the term qualia to this bunch of brain cells and as a baby grows so do the qualia within giving it the world of motion, of space and love of mother. It continues throughout life with no attempt to change at least to start with but is perhaps impeded later by cruelty. (Hurt is a quality which may well be switched to off).

I have found within myself certain thoughts as if from another deeper thing –paths through woods - red skies - love, as if they were hard wired even before awareness comes to exist - possibly from the DNA? Such a thing as one's innate ability not to get lost -

knowing which direction is which as I had when I was small; but some “inputs” are at cross purposes and muck up or distort further acquisition.

The substances that constitute the body and our purposes last, and direct the enjoyment that one has in living. Amongst other things it affects the enjoyment of particular types of food that may not harmonise with the whole body for there may be a lack of feedback. Food includes the impressions one absorbs in the form of ideas and these may well include purposes that could change one's world .

To limit the growth of world population an idea combined with the natural ‘emotional’ chemical balance in normal people could provide a purpose with the necessary negative feedback – but it would not be popular with most people and may take generations to have the necessary effect – too late?

As for prostate cancer – apoptosis, programmed cell death, should be the answer but it doesn't always work.

So many words - endorphins - orgasm - kinship - preservation - all mixed up with love of life, the beauty of a rose and the touch of a loved one. How can this be used to reduce the population to less than a billion?

Perhaps Disgust - the perception of Disgust has changed remarkably in the last 100 years or so. If population growth is not stopped we are all lost.

*Richard is a retired scientist, artist, and teacher with a farming background whose wife died two years ago. He has two children and five grandchildren.*

*(I suggested that he drop a line to the Chronicle on the subject of “Growth”, which we happened to be discussing at that moment. As he hints Richard then became very seriously ill but has continued to think about the topic and has written what I have come to see as a kind of prose poem under difficult circumstances with interest, determination and courage when it would have been so easy for him to duck out!*

*(Co-ordinator).*

*An irony of our time...*

*“The more you have the less time you have.”*

From Carolyn Connell

Life's full of surprises!

This is a first for the Chronicle to include a pair of felted slippers. Caroline Connell made them from scratch and says "They are knitted with Icelandic lopi wool and then felted in the washing machine." How Jungian is that?! "Some bobbins of homespun are in the background. X Caroline". I wonder, what the 3 bobbles on each slipper symbolise.



From Gillian Recordon

INSPIRATION from pumpkins and squashes brought to Stapleford Granary by our Art teacher. All 82 of them playfully placed into a still life along the centre of our long work table.

My two pastel drawings on black paper are a small example of the energy and enthusiasm at work amongst us.

And as a grower of pumpkins I am reminded of their tenacity in growing into such bold, cheerful and edible forms. From their beginning in little pots tenderly nurtured along our windowsill, to moving on to the hazardous conditions of our allotment, they tolerated weeks without rain then came so much that slug heaven prevailed before grazing Muntjac took over, fancying a bite out of each.

This leads me to the question of whether Spring or Autumn are my favourite season? However, if I could miss out the more melancholic days of November and playfully imagine that I lived on the shore of Lake Geneva, it would be 'Winter'on a blue sky day with the lake a shimmer of reflected sunlight. What could be more stimulating than this combined with the magnificence of distant snow laden mountain peaks?

In the 26 years since the Circle began we have had two other magazine - *Full Circle* and *Turning the Circle*. Looking back I can see some excellent articles contributed by members which are just as relevant today, though perhaps differently, as they were when written. So I have decided to reproduce some of these as time and space permits.

I will be very interested to hear how present day members and **others** experience these because I contend that much of the material to do with the psyche is practically ageless, but then the psyche itself is virtually ageless. See Psychology and Alchemy Epilogue. Co-ordinator

**From *Full Circle* May 1994 by Roland Hindmarsh—  
When in Post as Our First Chair**

**A GROUP DISSOLVES - & SUBSEQUENT  
REFLECTIONS**

In March this year, after having been in existence for 16 months, one of the groups within the Cambridge Jungian Circle ceased to exist. Its full title was 'Oriental Wisdom, the I Ching, Synchronicity and Parapsychology'. The unwieldiness of so many elements may have had more than a little to do with the difficulties we found in creating a sense of identity and discovering a common way of working together.

We started with five members in November 1992. After stating our various interests, and what had brought us into the group, we all expressed an interest in getting closer to the I Ching. So we began experientially by asking the I Ching directly (using the method of the three coins) how we should approach it. The answer we got was hexagram 40: HSIEH, which carries the overall meaning Deliverance. This felt promising but when read the words the words for the Image for HSIEH, it told us:

*Thunder and rain set in:*

Thus the superior man pardons mistakes and forgives misdeeds.

Did this excuse us in advance for the errors we would commit? But as we read on we were baffled by a further verse:

*One kills three foxes in a field*

*And receives a yellow arrow.*

*Perseverance brings good fortune.*

It was fortunate at this juncture that one of the group had recently dreamt of foxes running amongst the stalls in a marquee. That at least appeared to suggest that we were possibly on the right lines. Now each hexagram converts, at least potentially, into another. Our casting of Hsieh converted into No 15: Ch'ien. *Modesty*. That struck us as an appropriate admonition, if not an apt description of our powers of understanding this arcane source of wisdom.

The I Ching remained hard to move into with any degree of confidence - to the extent that by March 1993 we agreed to turn to parapsychology for a time, exchange experiences in this domain and include a dip into synchronicity. This improved the sharing, but did not provide a coherent focus. By September of that year we

had lost two members and gained two others. Again the I Ching attracted us, and we made a new attempt to gain an understanding of this ancient Chinese text, but once again it proved refractory. Commitment faltered and then waned, until it was clear that the group was finally disintegrating.

One feature of this experience was that the way each of us approached the I Ching ranged from the essentially experiential (with a readiness to consult the oracle, at least at certain junctures) to the primarily academic. (You get no prizes for guessing that I was at the latter end.) I mention this spectrum because it may be present - or have been present - in other groups within the Cambridge Jungian Circle. I have the impression, for instance, that the Alchemy and Individuation group tends towards interacting experientially, though the study of alchemical processes and related imagery also occurs. That group meets fortnightly while we meet once a month: no doubt that makes a difference as to how closely people get to know and trust each other. Nevertheless each group will find its own rhythm and style - or fail to, as was unfortunately the case with the one bearing the portmanteau name.

What has this left me with? In the first place a number of people with whom there has been a shared experience or seeking, and to some extent finding, an understanding of an ancient text: and in consequence a sense of increased nearness to them. Secondly, a desire to find others who would wish to approach some area within the inner worlds that Jung touched, and form a group with preferably a single focus. Thirdly a persisting interest in the I Ching, which I continue to study even though my most natural inclination on oriental wisdom is towards the Hindu scriptures and an Indian rather than Buddhist orientation to the spiritual. I find nevertheless that the I Ching is gradually yielding some measure of meaning for me by dint of my living with its eight constituent trigrams, which form a kind of metaphysic of nature and psyche and spirit, constituting a holistic view of the cosmos, where inner and outer are aspects of each other, and the Cartesian distinction between subject and object is made irrelevant...Perhaps all this is pointing in the direction of a talk\* or workshop on the I Ching, without my having any pretensions towards operational expertise or scholarly understanding in this recondite domain.

**Roland Hindmarsh**

\*See DVD No. 15 April 1995 'Basic Symbols of the I Ching'

## Let's Hold on to Hope

Twenty-seven or so years ago I was in the city library and found myself drawn to a book with the title '**Boundaries of the Soul**' by June Singer and was riveted by her account of her practice as a Jungian Analyst in Chicago. Up to then I had never heard of Jung. It was the single word 'soul' on the spine that was the magnet - I felt in need of knowing more of that dimension of life. I think as I am still searching - maybe it is the search, the journey that connects the soul to the I, as Jung in the Red Book might say. Anyway I continue to be very glad of it as with the others here the search still goes on with gusto. Death being closer now the search deepens and the gusto enriches.

I have been involved with our Circle from the very beginning, though sometimes less actively than others. We set it up to meet the needs of anyone, not just therapists, interested in developing their knowledge of Jung's life and works and that is still our prime function. I believe that possibly, unlike Freud, Jung was more than 'technically' concerned with what it is to be human, human relationships and the human condition within its environment both individual and far beyond the personal.

Clearly his ideas about the unconscious were ground-breaking. He learned from his own inner experiences described in the Red Book and it is the way he struggled for the rest of his life to make some kind of sense from that famous confrontation, or as he called it the 'prima materia' of his life's work, that is so helpful, in spite of its complexity, and makes him so worth trying to understand. This was his own real experience, not just dry theory.

Many of us find we live in frenetic and perplexing times, with the world changing faster than we can cope with, and yet a world of wonder and possibilities beyond any previous generation's dreams. Somehow we have to deal with this, and often it is a question of fight flight or muddle. For so many there is no faith to rely on, no single God; for other's there is the flight into extremism which leaves most of us lost: this inner problem becomes a mass problem precisely because our technology is racing ahead and is seized by the extremes in ways which ordinary folk can be sucked into. There seems so little we can do about it all. However we can start with ourselves and try and understand how we are composed psychically as well as physically. We can help because this can provide us with windows on to other people's worlds and we can also develop more understanding on what we depend, and, for us, new possibilities. We can all help in ways as yet we may not even glimpse. If, when we connect with others, we can make that contact worthwhile for both parties, at that instant, the day will be a little better and maybe that will be the proverbial stone in the proverbial pond. We can also spend our money in psychically healthy ways, and less on the negative. Green-ness is not just obviously green, but can also create the golden connection!

I have been impressed by one man, Gordon Ramsey. His programmes are about the exploration of the extent of cocaine addiction and the money and resources which are involved along with the violence and misery underlying it all. That first 'social sniff', being the first seductive embrace into the self destruction of addiction's arms. It is certainly unutterably sad: sad, destructive, both personally as well as collectively and seriously dangerous to us all. Gordon Ramsey, a self made successful man, lost a close colleague from cocaine addiction and has produced these programmes which illustrate with scalp wrenching warnings and poses vital questions to us all.

Jung frequently comments that '*man needs meaning*' in his life which is often hard to discover in the modern world. He spent his life researching how people down the ages have worked in that same vein, whether it was in prehistory, classical times, in the orient, Gnostic, alchemical, or ecclesiastical thought - his range is breath-taking. He then evolved his own ideas about modern man's soul, the heart of our being, and the depth of our gender relations at levels which we seldom consider, except in psychology and in rather isolated groups.

We here in Cambridge established the Circle twenty six years ago to enable those concerned with such matters to meet and think and experience together with no requirement for a pre-established faith, or with no faith at all, but with a need to understand more, and maybe a respect, for others. It has worked for many of us - and still helps us find some meaning in all this muddle. Our coming together is based around Jung's extraordinary range of thought.

This little publication is intended to connect, us today to help in the search for greater meaning in our lives.

Your human contribution will always be gratefully received.

Richard Barwell

Chronical Co-ordinator

# **FORTH-COMING PROGRAMME**

**For 2018**

**19th January: (On Skype)** Gary Sparks will be joining us from the United States and engaging with us on Carl Jung and Wolfgang Pauli

## **THE LIVING SPIRIT IN MATTER**

**16th February: Dr Spike Bucklow** makes a welcome return to us

## **THE ART AND SCIENCE OF RED**

**16th March: Dr Mark Williams**

## **IRISH MYTHS & JUNGIAN PSYCHOLOGY**

**20th April : Matthew Harwood** returns to offer us

## **A NEW APPROACH TO ACTIVE IMAGINATION\***

**18th May: Prudence Jones**

## **JUNG & NIETZSCHE**

**21st September: Gemma Walker**

## **JUNG & SUFISM provisional title**

**19th October: Rhea Quien**

## **ART THERAPY & JUNG provisional title**

**16th November: Richard Berengarten**

## **JUNG & THE I CHING provisional title**

**\*Workshop 21st April**

**Only for those who attend the plenary talk by Matthew Harwood the previous day as he will explain and facilitate the unique techniques developed within Internal Family Systems Therapy.**